THE PACIFIC

A religious and family paper

Volume LIV. SAN FRANCISCO, JUNE 20, 1907 Number 26.

GOD'S COMPASSIONS.

Louis K. Deverell.

Oh, the heights, the depths of mercy
O'er my head, beneath my feet:
East to West stretch God's compassions,
Yet in my poor needs they meet.
Oh, the riches of that mercy
That doth listen to my cry,—
Tells me I am dear to heaven,
And that heav'n itself is nigh.

When the morning stars are singing;
When the air is full of God;
When soft angel-voices whisper
And all earth seems spirit-trod;
When in stillness of the evening
Heaven's gates are all flung wide,
Till the glory ripples over,
Floating downward to my side.

When I bear my griefs with trembling—
Bruised heart and bending head—
Till I feel those arms are lifting
And that I am onward led:
Then, how sacred grows the burden
That has known the touch divine,
Seeming like love's choicest offering
To this craving heart of mine.

Shall not all our weight of sorrow
Be but tremor into rest,
As a little infant's troubles
Turn to smiles on mother's breast?
What if winter and the springtime
Seem but battle round the sod?
Wait! The fuller life is coming!
"Thou shalt lift thy face to God!"

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

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The Lack of Assurance.

Another thing necessary to complete salvation is the "full assurance of faith." If there is any one thing the United Brethren Church stands for more than another, it is a definite knowledge and experience of salvation. "We know we have passed from death unto life." If we have, we certainly know the fact. No knowledge is more certain, and none more satisfactory, than that of the conscious pardon of sin and the "quietness and assurance" of the redeemed soul. Too many seekers after the light and knowledge of Jesus Christ stop when they are converted. One man may convert another. "Let him know that he that converteth a sinner from the error of his ways," etc. "Conversion" is the act of the human will that determines the direction of the soul. A man may convert himself. This occurred in the case of the prodigal, when he said, "I will arise and go to my father." He was many leagues from home at that time, and he had to go back over the hard road that led from father's house. This was repentance. When his father met him he made humble confession of his sin, and was forgiven. Not until he had thrown off his old garments (regeneration), been clothed with the "best robe," with the ring of adoption, and the sandals of service, when eating at the feast, to the sound of heavenly music, did he have the full joy of assurance. Many, many people stop with the resolution to seek God, instead of the earnest, penitent longing for "him whom the soul loveth." These take the relief obtained from the desire to be Christians, and the purpose so to be, for the complete work. Hence, the work is not satisfactory and permanent, because it was only begun and not finished. Sometimes this is the fault of those who instruct the seekers, and of the shallow methods of some ministers and evangelists. One person "saved to the uttermost" is worth many only partially saved. Thus the church is filled up with unregenerate and weak professors, and this accounts, to some extent, for so many accessions from year to year and so few added to the permanent working forces of the church.—Religious Telescope.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, June 30, 1904

LOSS WITHOUT LOVE.

"Gold is but dross
And possessions are dross,
And gain is all loss,
Without love."

BROTHERHOOD.

There was considerable suggestiveness in the remark of the young lady who said that while her employer was away on his vacation she expected for herself what would be equal somewhat to a vacation also. Let not the reader think of the proverb, "When the cat is away the mice will play." The young lady was not of that kind. She was expecting to do just as much work while her employer was away as she did when he was at his place of business. The only difference was that the work would be done under conditions not so disagreeeable. The employer is a fussy old tyrant, and the willing, patient, efficient worker chafes under his presence and supervision. It is said that it takes all kinds of people to make a world; and so it does, but it is not the very best kind of a world that is thus made. Fewer of the poorer patterns and more of the better would take some of the thorns out of the roadway. What a pity that all people cannot live so as to be missed in a manner other than this Californian will be missed while he is away on his vacation, or as he will be missed by not a few persons when the time comes for his soul to vacate the body in which it is now tabernacling- This man may or may not be rich in barns and storehouses, but he is laying up in store a lot of deeds which will swarm some time to plague him. It is in their relations with their fellowmen that men are writing the records which are to be opened finally for their judgment. Christ gave only one detailed picture of the final judgment, and the great ruling principle of that judgment was men's relation to the truth of human brotherhood. Men are to be judged at last by their likeness or unlikeness to love. Very impressively has this truth been expressed by the Rev. W. J. Dawson of England in his sermon on Dives in Hades: "How have men behaved to the hungry, to the sick, the naked and the imprisoned is the question asked by the King upon his judgment throne. How have they regarded those whose lives have been hard, bitter, and unfortunate? About religion itself, and even the ordinary moralities of conduct, there is no question asked. The one question is how have men been related to love—not to that natural love of friends and kinsfolk which finds some place in the most sinful heart—but that larger love of race and the world, that love of humanity for its own sake, which sees in every man a brother, that broad affectionate, tolerant sympathy which realizes that nothing in human nature is alien to it, nothing beneath its scrutiny, nothing beyond its care. How have they been related to that?"

Happy the man who gets the selfishness which so abounds in the world taken out of him. In her book entitled "Poganuc People," Harriet Beecher Stowe, tells of a character, old Zeph Higgins he was called, who bristled like a porcupine in his association with others. He was a professing Christian, and yet he was a thorn to nearly every one with whom he came in contact. He was thoroughly this in his own household. But God looked on him with love, and finally laid his chastening hand on him with power. The companion of many years, whose life his waywardness had often embittered, was taken away by death, and seed was sown in that time of bereavement which brought rich harvest. Finally the crisis came and old Zeph Higgins stood up in the meeting house deathly pale and trembling all over with emotion. "I'm a stumbling block," he said; "I've allers ben one. I never hed orter ben in the church. I've ben all wrong, wrong, wrong. I knew I was wrong, but I wouldn't give up. Its jest ben my awful will. I've set up my will agin God Almighty. I've set it agin my neighbors, agin the minister and agin the church. I expect my day of grace is over. I ain't a Christian, and I can't be; and I shall go to hell at last and 'twill sarve me just right."

That confession marked a turning point in the selfish, wayward life of old Zeph Higgins. He sought his neighbors with whom he had quarreled and whom he had wronged, and asked their forgiveness. He began then to climb earnestly the hill toward the heavenly city and lived many years thereafter a life of comparative unselfishness and peace and beauty.

Unselfishness characterized him who came not to be ministered unto but to minister. In him and in his ways only is there life—abundant life here and life hereafter. Well has one of our poets said:

"The crest and crowning of all good,
Life's final star is brotherhood;
For it will bring again to earth
Her long lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race.
And till it comes we men are slaves,
And travel downward to the dust of graves."

Notes.

Prof. Henry L. Bates of Pacific University, Forest Grove, Oregon, is in attendance at the summer school in the State University at Berkeley.

The Rev. and Mrs. F. M. Price of the American Board work at Guam are expected in San Francisco about the middle of July. Mr. Price has been in poor health for some time and has been ordered home on missionary furlough.

The Rev. Dr. J. D. Davis of Japan passed through San Francisco recently en route to the East on missionary furlough. Dr. Davis was in poor health when he left Japan, but was very much improved by the time he reached this city.

The article entitled "My Literary Autobiography" was written by a modest school girl about twenty years old. It was not intended for any eyes or ears but those of friends. But when it came a few days ago to our notice and it was asked for publication, consent was given. It is poetry in prose. And will be found well worth reading.

Miss Mary H. Porter, missionary of the American Board at Peking, China, arrived in San Francisco early this week via Canadian Pacific Steamship line and Shasta Route. She is on her furlough after ten years of service. She reports that never in the history of our work in that part of China were the opportunities so great and the signs of promise so encouraging. With the missionary force on the field, not a tithe of the work that is pressing can be done. She is accompanied by her brother from the East, who has been making a trip to the Orient, and who goes with her to visit their brother, Dr. Henry D. Porter, now at San Diego; and from there on to her home in the vicinity of Chicago.

Many people in this country will regret the decision of the Rev. G. Campbell Morgan to take up the work of the pastorate at Westminster Chapel, London. Wherever he went he was such an inspiration for Christ-like living that it was hoped he might be led to deem it best to remain in this country. He could have had work at Northfield which would have permitted his going out on an occasional trip such as that to this coast a few months ago, during which he so highly commended himself to all who heard him. Dr. Morgan returns to this country in July to finish his work here and expects in a few months to go to London to enter on the pastorate the call to which a cablegram a few days ago announced his acceptance.

The Rev. F. E. Knopf of Cheyenne, Wyoming, is spending his vacation in California, during which he supplies Plymouth church, San Francisco for three Sundays and the First church of Oakland for two. Mr. Knopf is accompanied by his wife and they are the guests, during their stay here, of the editor of The Pacific, being friends for many years, the acquaintance dating back to 1884, when Mr. Knopf was one of the professors in the Tri-State Normal College at Angola, Indiana. Entering the ministry in 1888, Mr. Knopf's first pastorate was in the city of Elkhart, Indiana, where he remained for ten years, exerting a wide influence for good both in a religious and educational way. Now, as pastor of the leading Congregational church in Wyoming, at Cheyenne, the capital of the State, that influence is continued.

The reported arrest on the streets of Oakland, for drunkenness, of the editor of the California Voice, a prohibition paper published at Los Angeles, comes as an argument for the prohibition of the liquor traffic. It is stated that the gentleman was found clinging to a lamp post and in a highly maudlin condition, about an hour after the train on which he said he was to go East to attend the national convention of his party had departed. It is to be hoped that the report to this effect in the daily papers hereabouts was a mistake, and that the man who was arrested was not the editor of the paper named. Whoever he was, it is said that he forfeited his bail, not wishing to appear next day in court. But, taking this report as true, it is one of the things indicating what ought to be the attitude of every lover of mankind toward the saloon. Liquor, long after its regular use has been abandoned, so weakens men that many of them are not able always to resist the temptations which come ever in their way.

Not many of the Pacific coast papers will chronicle the fact that a Chinese boy in Atlantic City, New Jersey, outstripped thirty-five of the brightest of American boys and girls in the high school at that place and won the class honors this year. We have seen mention of it in only one paper. It may of course have been mentioned in others. But such is the prejudice against the Chinese on this coast that their achievements are not likely to be noised about very much. There are those who fear that it might have some influence in bringing for them such treatment as the nation accords to other peoples. The young Chinaman who has won the class honors in a high school which is said to be rated as one of the very best in New Jersey is a son of Wu Ting Fang, formerly Chinese Minister to the United States, and who now occupies a post of honor and influence in his own land. It is one only of many things which indicate that the Chinaman is some time to be heard from as a power in world affairs.

The account of an interview with Count Katsura by the Rev. Dr. William Imbrie, printed this week, came to us through an American Board missionary in Japan, the Rev. D. C. Green of Tokyo. Mr. Green writes: "Dr. Imbrie is one of the oldest of the American Presbyterian missionaries. He has been in Japan nearly thirty years. The Prime Minister in no respect overstates the case. All the illustrations giving the liberal attitude of the government ante-date the war, and there is not a particle of ground for believing that the acts referred to were done for effect. They correctly represent the spirit of the intelligent people of Japan, and it is fitting that this spirit be fully and generally recognized throughout Christendom." Mr. Green says further in his letter: "You may not be aware that Count Katsura has been for many years in close relations to the Christian community. His first wife was an active member of the Bancho Kumi-ai church of Tokyo. She died ten or more years ago." Referring again to Count Katsura, Mr. Green writes: "As he says, he took especial pains while in command of one of the great divisions of the Japanese army in Manchuria during the war with China to protect the native Christians." It is with pleasure that we give space this week to the interview by Dr. Imbrie, setting forth as it does the attitude of Japan toward the great principles of civil and religious liberty. All hail to Japan for her stand for those things which have been found to be among the greatest blessings of our Anglo-Saxon civilization!

No definite announcement can be made as to the program for the meeting of the ministers of San Francisco and vicinity next Monday. But, in all probability Professor J. G. Rogers will give an address on "The Christ of Science." He was announced for last Monday, but was necessarily absent from the city and could not, therefore, be present. The Rev. C. R. Brown was asked to speak further along the line of his observations and impressions on his recent trip East, as set forth in a recent issue of The Pacific; and so the hour was spent in a very interesting and profitable manner. The serious problems were not solved, but it was made quite evident that the church is face to face with some that are clamant for a solution, and light to that end was given. It is good for the church to realize its short-comings and to cast about for remedies. When everywhere there is a profound realization of the indifference both within and without the church to things religious, and a realization that present methods of work are not reaching and winning men and women for Christ, we shall stand at the dawning of a better day. The church is not adapting itself to the age. Just now we have neither space nor time to enter into details as to this, but we hope to have later. From the remarks by Mr. Brown, as well as by his recent article in The Pacific, it is evident that he is of the opinion that more personal work is necessary on the part of both ministers and laymen. And of this there can be no reasonable question. But, how shall the time be secured for this personal work? That is a problem. And with it are linked many other problems that will have to be solved before the solution of this one is possible. As conditions now are it is not possible for the average pastor to do very much personal work.

RELIGOUS JOURNALISM.

The Fun of Being an Editor.

A recent number of the "Epworth Herald" contained some valuable thoughts on the subject of "Religious Journalism." The Rev. Dr. J. A. Adams, editor of The Advance, wrote on "The Fun of Being an Editor." As to the fun, we quote him as follows:

"Of course, there is fun in it. I was once editor of a daily paper in Texas, and I had fun nearly every day. Singularly enough, I still live to mention the fact. Other men were editors in the Lone Star State who are now beyond the stars, or, at least, they are not visible along the rim of the horizon. The grass over their graves has been green for many a day. A Texas man who feels offended at an editor is apt to use powerful persuasives when he approaches him. If his hands are in his pockets, it is not because he lacks interest in the proceedings. He may interest the editor very much before he gets through.

"In religious journalism objectors are not so demonstrative. They do not blow an editor's head off; they blow him up, perhaps because they think him upward bound anyhow. And they kick. There are ministers and others who ought to be on a football team, they can kick so hard. When playing the part of a private citizen I have never thought it wise to attack an editor, or a buzz saw. It is so easy to get the worst of it. But the churches are full of 'brash' individuals, and this being so, things in the editorial sanctum are kept interesting.

"But the churches are also full of nice people, of sweet people, and they keep the winds tempered to the lambs whose business it is to bleat in the press. Like the winds which blow softly over the Southern hills, their letters come fluttering down on the editor's desk just at such times as he needs something to keep him from joining with Carlyle in declaring his countrymen 'mostly fools.' There is a most beautiful Christian spirit in the world, and to come in daily touch with it is an exceedingly great pleasure.

"As to freedom in journalism, I am somewhat of the opinion that I enjoyed more of it when editor of a secular paper than on the religious press. I have been cautioned by some of my friends to keep on the top rail of the fence, and look wise. A man who does that is considered a safe man, a judicious man. But, unfortunately, I am so constituted as to want to get down on one side or the other, and join in the fray. There may not be much merit in this, for, as Dr. Parkhurst of New York says, it is easier to be a Christian in action than in endurance, but it is more interesting. And, undoubtedly, it is better journalism. For if a paper has nothing to say but what everybody believes, what is the use of saying it? And there are worse things than conflict. The battle between good and evil is on, and we must take our part if we are to be good for anything."

Dr. Adams lays emphasis on what he regards as two important characteristics of religious journalism, as well as of other journalism: it must be optimistic and interesting. "The religious press must cultivate the art of being interesting, or it will speak to a very limited audience." He says further in this connection that it is not necessary for a religious paper to try to be pious in every line, that it must do some things by indirection.

Transforming the Man Who Doesn't Care.

Under the foregoing caption, Nolan R. Best, one of the editors of The Interior, states that the man who doesn't care is the bane of all the churches, and that getting him to care is even harder than getting him into the church in the first place. To inspire Christians with a living interest in the progress of the kingdom, Mr. Best regards as the great problem of the church today. It is in this connection that he presents the following very valuable thoughts concerning the religious papers:

The Pastor Must Go Before.

"And here, I think, is the especial place where the Christian papers of the times have their chief hope of proving themselves useful to Christianity. I do not forget—and lest someone should accuse me of overvaluing the business to which I give my daily labor, I want here to acknowledge—that in doing this work of interesting Christians in Christianity the pastor comes before the church paper. The man who doesn't care must begin to care a little bit, at least, before the editor has any chance at him. Until a church member feels enough stirring of the larger interest to induce him to subscribe for some denominational organ, the best of the editor's allurements are in vain. There is no way for him to roar out from under the covers of his paper and compel the attention of a man who is absorbed in business, or of a woman who is absorbed in social engagements. The newspaper man has to wait until the careless church member is somehow brought round at least to a point of curiosity which beguiles him into taking up the paper and looking over its pages.

"So the pastor must go before and kindle the first

sparks of the fire of interest, and warm the man up to the point where enough money for a subscription to some church journal melts off an outer corner of his frozen heart. I am quite aware that this can but be a tremendous task for the minister in the average case of this kind; I do not suppose any editor really appreciates what an effort it is. Our fraternity only know that in a general way we are beholden to the preacher for our initial opening with the indifferent non-subscriber, and I trust we are sincerely grateful. But, hard as it may be, I really believe that the minister cannot follow a more effective way of stirring the sluggish folk into activity—intelligent activity—than by spending his first effort on the herculean labor of persuading them to take a religious paper."

The Editor's Opportunity.

But the editor of The Interior knows that the problem of interesting people will not be solved if a stop is made at this point, and in other paragraphs, he considers the editor's opportunity and his duties after the subscription has been secured, showing how great the responsibility resting upon them, and how grand the achievements may be.

All of which makes the present writer wish that he had at his command the funds necessary to make this paper what it might be made to the religious and moral interests of the Pacific coast if it were equipped to enter the field to strive mightily to win people for that kind of reading which makes for the best things in life. We know of no channel of good into which money could be put in which it would count for quite so much as in this. It were better to endow a paper which makes for righteousness than to endow a college or a theological seminary; but this is not to say that these institutions should not be endowed. Of this, however, we are confident: the Christian world is far from realizing the influence which the press is exerting today, and far from any adequate conception of the use that must from now on be made of the printed page in the upbuilding of the world in righteousness. When people had little to read the preacher in the pulpit commanded a hearing and exerted an influence such as he cannot command and exert today. That which a man hears inspires him for the moment; that which he reads he returns to again and again, especially if it be in book form, and it abides with him for more constant inspiration. Confident are we that more and more as the years go by is the influence of the press in its entirety to increase. For this reason we drop the seed thought into the minds of our readers that people can find in the religious press today one of the very best channels for perpetuating their influence.

COMMENT BY DR. STALKER ON OUR RACE PROBLEM.

It is of interest and value to note how persons from other countries view the problems with which we of this country have to do. For this reason we give from the British Weekly what the Rev. Dr. Stalker of Scotland writes concerning the white people and the black people in the South. Dr. Stalker spent, recently, several weeks at Louisville and Richmond, and in the vicinity of those cities, having been called there for a series of lectures in the theological seminaries that are situated there. He writes:

"This question of white and black crops up everywhere, and in a hundred forms. I was struck with the diverse tones in which the white people speak of their colored neighbors, as if they were not only in two but in twenty minds about them. Often they praise their domestic fidelity, speaking in glowing terms of their loyalty to the women and children of their masters during the Civil War. At other times you listen with bated breath as, in a confidential hour, a man tells you of the horrible acts and the horrible dread lying at the back of the lynchings which have been such a scandal to the civilized world, or describes the pandemonium of the time of reconstruction after the war; and you feel yourself grow hot along with him as he speaks of the determination of the whites to keep their blood uncontaminated, and to be the masters of their own destiny. For every one of these apparently contradictory moods there is a reason, and every one of them is perfectly sincere. The truth is, the people of the South have on their hands the most perplexing problem by which any people on the face of the earth is possessed at the present hour; and nowhere is there greater need of the highest qualities of manhood and statesmanship. Our own problem in South Africa is child's play in comparison; although our satesmen, in recent months, might have had their eyes more frequently directed to this Southern example; for in a hundred years the yellow problem in South Africa may be as urgent and menacing as is the black one in the United States today.

"In consequence of the action of President Roosevelt in inviting Booker Washington, a man of color, to dine at the White House, the whole discussion has, in recent months, broken out afresh, and feeling has waxed keen. The literary men of the South have been advocating a policy which contains no positive or remedial element whatever, but only repression, isolation, and despair; some influential voices in the North have expressed partial sympathy; and there can be little doubt in which way the mobs will interpret such signs. It would be easy to express concurrence with these sentiments, no sympathy being too deep with the perplexity of those concerned; it would be still easier to be silent on account of the difficulty of the question; and anyone who is so disposed may adduce as a disqualification the brevity of my visit; the fact, however, being that the problem is not new to me, having engaged my earnest attention for many years. I would express any view only with the utmost diffidence. But, if I am to speak at all, it must be in support of the voices, internal and external, which are recommending a more heroic course. Violence on the part of the half-civilized cannot be cured by violence on the part of the civilized. The power of which the colored people require to learn the force is that of cold and inevitable law; but this lesson can be taught only by those who have learned it themselves. It may be that the efforts to educate the negroes have proceeded on wrong lines, and that it would be better to train them to mechanics or farmers than ministers, doctors, and lawyers; but it is difficult not to believe that the task of their education has been committed by Providence to the white race; and no education can be considered worthy of the name which does not endeavor to do the best for the whole man; the only course that can permanently raise the colored race being identical with that which has raised the white one—the realization of human dignity in the light of the teaching of Christ. It can scarcely be doubted that too much in the way of political privilege was conceded to the colored people after the Civil War; but no government is faithful to its functions which does not open up a future and a

hope to the elements in every section of its subjects which can be induced to follow the path of industry and intelligence. The situation is one which makes appeals of the most seductive kind to human nature; and we need not wonder that the members of a high-spirited race should feel the temptation keenly. But temptations come that they may be resisted; and what the world is waiting, with profound anxiety to see is whether on this great issue the Christian men and women in the South, whose loyalty to the Bible and to Christian principle is in many directions so conspicuous and touching, have anything different to propose from the frank paganism of the secular press and of the man in the street."

Acorns From Three Oaks.

Aloha.

Graduates, Welcome!

Welcome graduates of 1904! Glad to get hold of your hands. There's room and field for you among the eighty millions of the republic, and some of them sadly need the enlightenment you burn to give them. The same old world which bore the inundation of my class of forty years ago with great equanimity will bear the displacement you will make heroically. There's a nook and corner of usefulness yet for such an old fellow as I even, and you will soon find a welcome if you look for it and can find a place if you have to make it. I have been reading this morning about a young neighbor of mine, a grand-daughter of brave old John Brown of Harper's Ferry, who walks with her diploma straight into a school in the far-away mountains. Whether she has the passion of her famous ancestor for the mountains, or whether she simply enters the first open door of usefulness, I do not know. I congratulate her and venture on a bit of brotherly advice to you.

The graduate who stands around waiting for a dainty city job may dance attendance on a great many officials and then later be glad to take some second-hand work. I congratulate every graduate who gets to work off in the country among genuine folk. City-bred myself it was worth much to me to be led out among the great men of northern Ohio and cut maple and hard hickory wood for their fires. It was education to see President Fairchild slip out of the parlor where such men as Garfield and President Hopkins were testing his philosophy and take a hand in getting a commencement dinner. Perhaps there was a strike in the kitchen—a crisis anyhow. He met it with a philosophy that would work. Money would not buy memories of the prairies of Minnesota. To see a royal Carleton College born in one's first parish, to fail nobly with such a glorious old financier as Jay Cooke in the great Red River rally, and get up again with him, learning meanwhile from him and his Bible the blessing of the tithe, to fight saloons where the Northern Pacific R. R. crosses the Mississippi, and bear a cheerful and clean hand of help while Minneapolis boomed and bounded from six thousand to two hundred thousand population, was life. When a pious deacon in Minneapolis popped the question at me in prayer-meeting, "Where did you learn to love people?" I knew; in my first parish in the country. I love them yet.

In the glow of that love I counsel you in all honest affection, get near to folk. See what Drumtochty folk did for Ian Maclaren. The immortal Beecher prepared for Brooklyn power on the prairies of Indiana. His brilliant lectures at Yale, boiled down, mean "Get near to folk and love them."

The sainted Fairchild's talks to his devoted graduates year after year at Oberlin, as he blessed them centered around the thought "Love and serve men where you find them and God will give you power and culture." The president we are preparing to elect this autumn for the whole American people did not spend his early graduate days dancing among the eight hundred silk stockings in New York. He early got among the big game and big rascals of the Bad Lands. He knitted Western hearts to him by clean and rugged manliness and learned how to fire rotten Republicans and give a chance to decent Democrats chasing cattle thieves among the canyons and down the swift rivers of the wild West. There isn't much for you now among the big guns in the city, but if you'll teach the young idea how to shoot in the country and take to the young country shoots your bright ideas you may be heard from later in town. Anyhow you will grow, and that is your business for many years yet. California is on up grade. Work for God and men is telling. Don't hang around! Pitch in! If that is a homely injunction, charge it to Spurgeon who gave it first hand to me. Here's a hand of welcome! Something like tears seem to be coursing around my heart as I think of your some time loneliness, your heartaches, your disappointments, your homesickness, the snubs you will get where you seek to do only kindness. But he who held John on his tender heart will hold you, and he who helped John fight his good fight of faith will help you. Pitch in! And if it is in California's crudest canyon, in some hole of darkness where the sinners are as big as Sequoias, "in his name" you can win. Pitch in!

Suggested by Paul.

There's a railroad man not a thousand miles from here named after the great apostle. About two thousand years after. But he loves men and men love him. His kindness is part of his effectiveness. Way in the back of his desk past piles and piles of papers, I saw a little motto pinned up, where it seemed as if he must peer longingly at it when his tremendous tasks grow heavy. My dull eyes could not read it, but I got its form and my question brought out the fact that he had cut Henry Van Dyke's prose Psalm of Life from the Blossom Festival program of last year. That one much pressed man found comfort from my putting that gospel in his way repaid me. So I will not selfishly put this psalm for the laborer on my desk alone, impaling it with a pin as if it were some rare butterfly I only had captured, but ask our editor to accept it as a sweet and meaty acorn, though in my crude cup. Pin it on your desk, dear home missionary, for your long mountain rides are as tiresome as the furrows of a fruit orchard. "We are laborers together with God." Print it in your Sunday bulletins, brethren, for there be weary workers in your congregation who will put it on pin-cushion and looking-glass, and see their Lord therein and hear again your pastoral prayer and kindly voice. The blow of the saloonist whom you try to save from the drunkard-maker's curse is sharp as Japanese sword or Russian cannon-ball, and some one will weary of the fray unless the "Master of life and light" comforts him. Put Van Dyke's "Pathway to Peace" beside this gem. The prose and the poetry make a fine compound for courage. Yes, the prose! But the

poem is new. Blessings on Henry Van Dyke! His fisherman's lines come three thousand miles to draw us all to his seminary lectures next spring. Here now is his poem for the laborer:

Blessed Are They that Labor.

"But I think the King of that country comes out from his tireless host,
And walks in this world of the weary, as if he loved it the most;
For here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing for him.

He cancels the curse of Eden, and brings them a blessing instead;
Blessed are they that labor, for Jesus partakes of their bread.
He puts his hand to their burdens, he enters their homes at night;
Who does his best shall have as guest the Master of life and light.

This is the gospel of labor—ring it, ye bells of the kirk—
The Lord of love came down from above, to live with the men who work.
This is the rose that he planted here in the thorn-cursed soil—
Heaven is blest with perfect rest, but the blessing of earth is toil."

A Vacation Country.

Perhaps your heart like mine follows Bro. Harrison and his dear ones in his well-earned vacation driving through northeastern California and up into southeastern Oregon. Its good to have been invited and so to fish, talk, and sit about the camp-fire in imagination. How sweet the bread of fellowship is—dusted by the ashes of a camp-fire. Outdoor worship. The natural man would leave rosy bowers and ripening apricots and a finished country for the sweet wildness, the lakes and rivers, the forests, the rock crags, the spring of the wilderness. And are you clapp and scudder to be at the Klamath rendezvous? Either keep it from me, not letting it leak out, even in The Pacific, or else send me in an airship. If you pavement pilgrims cannot get so far there is quiet beauty here. Doves fly, quails whistle, trout many, but small. Roads are well sprinkled. The twenty-seven mile drive is not easily surpassed. Los Gatos is a "Gem City." Ask Bro. Geo. W. Scott. Ride to the Almaden quick-silver mine—a marvel. If you arrive in time for the stereopticon exhibition of the Passion Play at "Rancho Bonita," happy are ye. The flying Interurban will leave you at the gate. On and after July 4th it will take you to Congress Springs. That water ranks with any in our glorious State. You can fill jugs and bottles free at "Azull" and "Alma" and both will do you good. You cannot drive automobiles to all these places, but good horses and good homes abound here. If you cannot journey to northern cool paradises, God and good and gladnees may be found here at Saratoga.

One of the ministers who attended the recent Sunday-school convention at Jerusalem had the privilege of baptizing a friend of his in the river Jordan at what is supposed to be the place where Jesus was baptized by John.

AN INTERVIEW WITH COUNT KATSURA.

By Rev. William Imbrie, D.D.

I was recently favored with an interview with Count Katsura. The conversation lasted for nearly two hours, and its subject was the so-called Yellow Peril. Since then I have submitted the following account of the interview to him, and have received his assurance that I understood him correctly. I have also the permission of Count Katsura to make the account public.

The friendship of the American people for Japan (said Count Katsura) has continued unbroken for fifty years, and its sympathy with the nation in the present crisis of its history is most grateful. These are things which Japan will not forget. I notice, however, occasionally, even in articles which express a cordial desire for the success of Japan in the war now in progress, a shade of solicitude regarding the future. There is a vague fear that perhaps after all Japan is not quite what she is said to be, and at least an apprehension, in case she should attain to a position of leadership in eastern Asia, that her influence might be exercised in ways injurious to the rightful interests of western nations and in particular to the extension of the Christian religion.

I am sure that if only the course of events be allowed to proceed without needless irritation, all such fears will prove to have been wholly unfounded; but I am equally sure, especially if Japan should continue to be successful, that Russia will leave no stone unturned to alienate the sympthy of the American people by impairing its confidence in the integrity of Japan. The power of insinuation is very subtle and may be very effective, especially when it is exercised ostensibly in the interest of matters of vital importance; and in this case I can easily see how the recent troubles in China can be made to furnish a plausible argument in proof of danger in the future. These half concealed endeavors on the part of Russia to prejudice the mind of the people of America against Japan therefore cause me some concern; especially because I am afraid that the awakening of real doubt as to the integrity of Japan may tend to create the very situation which is apprehended. But while I do feel concern, my confidence is greater than my concern. I cannot but believe that a fair presentation of the case will satisfy the American people that Japan has an answer to whatever her enemies may say against her.

The object of the present war, on the part of Japan, is the security of the empire and the permanent peace of the East. That such a war is necessary is plain. No one can look at the map and recall the course of Russia without seeing that that course is an imminent peril to Japan; and that the peril must be met without delay. No less clear is it that Russia is, and if allowed to be will continue to be, the great disturber of the peace of the East; and that there can be no permanent peace until she is put in bonds which she cannot break. Regarding this also there can be no delay. Therefore I say that the object of the war is the security of the empire and the permanent peace of the East. To this I may add that the situation is not a new one. The position of Japan is closely analogous to that of ancient Greece in her contest with Persia; a contest for the security of Greece and the permanent peace of Europe. Japan is Greece and Russia is Persia.

But while I say that the object of the war is the security of the empire and the permanent peace of the

East, I say also and with equal emphasis, that the war is not a war for the supremacy of race over race or of religion over religion. With differences of race or religion it has nothing to do; and it is carried on in the interests of justice, humanity, and the commerce and civilization of the world. In saying this I am not speaking as an individual only; I am speaking as Prime Minister also; and more than that I am expressing the mind of His Majesty, the Emperor.. No doubt it may be said that such statements are to be regarded as diplomatic, and that diplomatic statements have the reputation of being inscrutable. That that is true of the statements of some I do not deny, but it is not true of the statements of all. It is not true of those of the Secretary of State of the United States, and there is no evidence that it is true of those of the Prime Minister of Japan.

Of course I cannot argue from facts that lie hidden in the future. That is imposible. But I can point to the past and the present, and the past and the present are an index of the future, just as truly in the case of a nation as of a man. To put the matter as it might be put I should have to go over the history of Japan from the time of the arrival of Commodore Perry; but I cannot do that at present, and must content myself with referring to only a few of many facts.

I do not think that any government in the world at the outbreak of war ever took such pains, as the government of Japan has taken, to emphasize to all the duty of conducting the war in strict accordance with the principles of humanity and the usages of international law. Immediately upon the opening of hostilities, communications were sent to all the governors of prefectures, reminding them of their responsibilities and especially with regard to any Russians that might be residing within their jurisdiction. Under the authority of the Minister of Education, directions were issued by which all the students in the institutions of learning down to the children in the primary schools, have been instructed as to the principles and duties to be observed. In addition to this, communications were sent to the recognized representatives of all the religious bodies in the country, Buddhists, Shintoists, and Christians alike, asking them to take pains to discountenance any wrong tendencies among the more ignorant of the people. Among the points emphasized by the government are these: That the war is one between the State of Japan and the State of Russia; that it is not waged against individuals; that individuals of all nationalities peacefully attending to their business, are to suffer no molestation or annoyance whatever, and that questions of religion do not enter into the war at all. There have been a few isolated cases in which persons have been treated with rudeness, but no serious harm has been done, and in some instances the aggrieved parties had not been quite so discreet as they might have been. So far as the conduct of the people generally is concerned, in this particular at least, it will rank with the people of any country in the world under similar circumstances. I do not wish to boast, but my own belief is that it would take the first prize.

The imputation is made that if Japan is successful in the present conflict, the day will come when to serve her own ends, she will not be above utilizing the anti-foreign spirit that is now lurking among the masses of China. The spirit that held the legations in Peking in peril of life, that massacred hundreds of helpless foreigners and Chinese Christians, and that brought deep anxiety and sorrow to the whole world. I will not go into the history of the Boxer movement and the steps taken to suppress it, though if I did I could show that, for reasons that are now somewhat more evident than they then were, no other nation occupied so difficult a position as Japan. But no candid man can say that in all that trying time Japan was derelict in the performance of her duties; and no one has a right to insinuate that in the future she will be less broad-minded, less honorable, less humane, or less the friend of the civilization of the West, than she was when her army went to the relief of the foreigners besieged in Peking. Many think that in some respects it would be an advantage to Japan in the present war to have China for an ally. But those who are rightly informed know that from the very outset of the war and ever since, Japan has steadily endeavored to limit the field of operations and to preserve the neutrality of China. And one great reason for this has been precisely to avoid danger, with all its terrible possibilities, or fanning into flame the anti-foreign spirit in China. When therefore Japan says, the permanent peace of the East, she does not mean the East in arms against the rightful interests of the West or the civilization of the world.

The argument against Japan is sometimes put in this form: Russia stands for Christianity and Japan stands for Buddhism.

The truth is that Japan stands for religious freedom. This is a principle embodied in her constitution, and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it, but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

There are Christian churches in every large city, and in almost every town in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other, as freely as such a thing might be done in the United States, and without attracting much if any more attention. There are numerous Christian papers and magazines, which obtain their licenses precisely as other newspapers and magazines, and as a matter of course. Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere, and recently an ordinance has been issued by the Department of Education, under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade. There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases Associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These associations are allowed to "own and manage land, buildings, and other property for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." It should be added also that they are incorporated under the article in the civil code which provides for the incorporation of associations founded for "purposes beneficial to the public;" and as "their object is not to make a profit out of the conduct of their business," no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have

such associations. In passing it may perhaps be worth while to ask the question, How far do the facts to be found in Russia correspond with all these facts now stated? The number of those professing Christianity in Japan I do not know, but it must be a large number, with a much larger number who are Christian in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals, and a relatively large number of the trained nurses trained in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. These are facts patent to all, and therefore I repeat what I have already said: That Japan stands for religious freedom. It is hardly necessary, I think, to point out that to abandon that principle, either now or in the future, would be to violate the constitution, and would create deep dissatisfaction throughout all Japan. What then becomes of the argument that Russia stands for Christianity and Japan for Buddhism?

But sometimes the argument against Japan is stated in this way: There is a general idea that Japan holds in common with the West the great fundamental elements of the civilization of the West; but this is a very superficial view of the case. What in fact Japan has done, so the argument runs, has been to adopt certain products of the civilization of the West: The railroad, the telegraph, the postoffice, the system of banking, the battleship and the quick-firing gun. On the other hand, of those elements in the civilization of the West which the West regards as of the very highest importance Japan really knows but little, and for them she cares still less. The truth is that, underneath all, Japan stands for what may described as the spirit of the East against the spirit of the West, and for this reason the sympathies of the West in the present war should be with Russia. It is worth while remembering also that battleships and quick-firing guns, without some other things, may some day make Japan a somewhat dangerous neighbor. That is the way the argument against Japan is sometimes put.

Now it is quite conceivable that a nation might accept of the products of the civilization of the West and at the same time value very lightly its characteristic principles. The newspaper, for example, is a product of the civilization of the West, and yet a nation might have its newspapers without having anything of the freedom of the press. But those who advance the argument against Japan which I am now considering overlook, or are ignorant of, facts which cannot be overlooked or ignored.

Japan is an old country with a history which it will always read with a proper pride; for the civilization of what we now call Old Japan was one of a high order, and comprised elements which New Japan has no desire to change. For reasons, which however I need not now give, during a long course of years Japan thought it wise to live an isolated life. Then came a period in her history, little understood by most foreigners, when great internal forces were actively at work bearing Japan on to a new era. It was during that period that Commodore Perry came to Japan; and no doubt his coming, and the manner of it, did much to give the movement of which I am speaking direction, but it was not his coming that caused the movement. Then came the restoration; and with the restoration of the emperor, the new era, the Era of Meiji (Enlightenment); and with the Era of Meiji, the Great Imperial Pledge that Japan should "Seek for knowledge throughout the whole world." Since then Japan has diligently sought knowledge; and the knowledge that she has gained she has made her own. The old tree still stands, but the new branches have been grafted into the tree, and now belong to the tree just as truly as the old branches which remain. Nor is it true that Japan in her search for knowledge has found nothing but the railroad, the telegraph, and the battleship. What then are some of the elements of the civilization which Japan now holds, and will hold, in common with the West.

One of the essential elements of the civilization of the West is the education of the West. That Japan has accepted with all her heart. Students in Japan are taught precisely the same things that students in Europe and America are taught, excepting that little attention is paid to Latin or Greek. This education is given through a system beginning with the kindergarten and extending to the highly specialized university courses. It is only for particular instruction that it is necessary for a student to go abroad. There is not a village in the empire without its primary school; the towns are supplied with secondary schools; at convenient centres there are high schools, which may be compared with the smaller colleges in the United States; in Tokyo and Kyoto are the universities; and besides these there are many technical schools. This is the system sustained by the government. It may not be perfect; but Japan has searched and is searching the world over to find the best, and it is doing all in her power to solve a problem that presents many difficulties. In addition to the government system there are many private institutions, some of them of a high grade. Every child in Japan, unless exempt for specified reasons, is required to complete the primary school course. Education is yeast; and the education of Japan is the education of the West.

Law and the administration of law, and in particular the rights of the individual under law constitute, as any thoughtful man will admit, a dominant element in the civilization of the West. In speaking of the civilization of the West, it is hardly necessary for me to say that I am not thinking of the type that permits a man to be imprisoned or transported for life, with little or no process of law. Since the beginning of the Era of Meiji, Japan has entirely remodeled her laws, both criminal and civil. This was done after a most painstaking study of the laws of Europe and America, with the aid of foreign experts; and Japan has no reason to be ashamed either of her laws or of the administration of them, even when judged by the standards of the West. Japan also accepts her place among nations of the West as bound by the principles of international law both in peace and in war; though she regards a judge, sitting in highest Court of Arbitration in the world, as exceeding his duties, when he introduces into his judgment uncalled for criticism of a nation in no way connected with the case under consideration.

But to mention only one thing more. Perhaps there is nothing more peculiarly characteristic of the civilization of the West than government under a constitution; though there are nations which belong geograph-

ically to the West in which a constitution is not regarded as advisable. Japan has a constitution which provides for an Upper and a Lower House, through which the will of the people finds expression. In one particular also the constitution of Japan has in the eyes of Japan a peculiar glory. It was not, as has been the case in many countries, the fruit of a long struggle between the nation and the throne. It was the gift of the emperor; freely given, gratefully received; a sacred treasure which both alike will guard with care.

Reference has already been made to the warning that Japan stands eagerly waiting to take the leadership of the East; and that if she does so, it will be in the spirit of the East against the West. Whether or not it is the destiny of Japan to be the leader of the East remains to be unfolded. But if ever that responsibility shall be hers, of one thing the world may be sure. She will not willingly retrace her own steps; and she will at least endeavor to persuade the East to do what she has done herself, and what she is trying to do more perfectly.

The object of the war then, on the part of Japan, is the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanjity, and the commerce and civilization of the world. With differences of race or religion it has nothing whatever to do. But the enemies say that this is not true; that the war is a war for the supremacy of race over race and religion over religion; and they talk of a Yellow Peril. In reply Japan asks for a fair hearing.

MY LITERARY AUTOBIOGRAPHY.

M. K.

From the time I was only a child books have been my "other world." It was even pleasant to tend baby if one knew there was a fairy book at the foot of the cab. One did not mind wiping dishes when there was always some story to remember and laugh to one's self about. And to be sent to bed at seven was not very "mean" of the big folks, after all, for one could always lie and think out wonderful stories, in which self was sure to be a fairy, or a princess, or something equally nice. In those days, book things were the "realest;" and what I did as a princess or a fairy was more soul-absorbing than anything else in the world. At length the fairy people abdicated in favor of love story folks, and they in turn gave place to poets and philosophers. My "other world" was still the "realest."

One day, in the midst of the amorous hero's loftiest vows, I became sick of it all and decided not to read any more novels. Next time the librarian urged a story upon me, I told her my vow and explained that the things I imagined were more entertaining to me than the things I read. "Why, my dear, you must write books yourself, then!" I told her I was thinking seriously of doing so.

About that time my English teacher helped greatly in my development. Her class room was always sweet with many growing flowers, and her influence made it also sweet with something diviner—the first thinkings of newly awakened minds. She introduced me to Emerson. She taught me how to read an essay; how to think several of my own paragraphs in connection with one of the author's; how each sentence could be made the starting point of a lovely mental excursion. After we became acquainted, Emerson and I talked often of "Friendship," "Compensation," "Art," and God. The English teacher and the essayist taught me the divineness of myself.

Through her I was introduced into the charmed circle of the poets. She made me hear the music lying in words and showed me how it is only an echo of the heart's music. Sidney Lanier is the most musical poet I know. When my brain is sick I read him and am well again. Lanier makes something in me sing. Other poets affect me, each in a different way. Longfellow smooths out the deep wrinkles in my brain and makes me smile at the world of common things. The poems of Lowell and Tennyson are marvelous paintings. If I were an artist I could reproduce the "June day" and the "cold, gray sea," "Indian summer" and the island of the "Lotus Eaters," so vividly are they impressed on my mind's eye.

There are lean years that count for more in forming the mind than the years of plenty which preceded them, years when the mind just rests and grows. During such a season I saw much of the great, wide, wonderful world; I went to Chicago and down South and out West, and learned to know different types of people. The prairie wind entered my heart, the wonder of distances and much light and far spaces crept into me. This broadening and deepening could not but foster my literary tastes and intensify the sensibilities with which a good fairy endowed me before memory began.

Then the charm of the Old Testament claimed my attention. I noticed the humanness in such stories as those of Hager, of Rebecca, of Ruth, of David and Jonathan. And when I read of what happened in the days "when there was no king in Israel and every man did what seemed good in his own eyes," I thought of the similar things that occur in America, in Wyoming. I discovered the melody of thought and the music of words in the prophets and the psalms. The Bible has come to be almost a second "other world" to me.

The study of Latin and German has done much for me. I have worshipped in the symbols of both classical and northern mythology. Through Horace and metempsychosis, I have been touched by a sunshine as kindly and indolent as the old language in which it is still preserved. My German blood has seethed in warm resistance against the winter cold in the Black Forests before history began. Goethe's "Faust" has affected my thought strangely. I have lost my old standards and have not as yet formed new ones; but I am glad I read it. To think is more holy than to blindly believe. I hope that, before I have settled the "Faust" anarchy which now keeps my brain busy, something else will attack me; for I think stagnation of soul must be the greatest sin against a God who made us in his own image. Besides Goethe, I love many other German poets, among whom Heine is perhaps supreme. German poetry reaches a certain deep corner of my heart which was never reached before. I notice now that in much of the English I read it is the German taste and style that charms me.

My English work this year has been helpful. I now read the author between the lines of the novel; I see what he is trying to do and how he proposes to do it; and I form my opinion as to whether he has accomplished it powerfully or feebly.

So well do I love books that even the sight of full shelves affords me pleasure. An elusive and most delightful sensation often overtakes me in a silent library. I feel as I remember feeling once in an empty

church when the last daylight illuminated the high windows. The shelves are so many pews where invisible people are sitting. I feel eternal and clean and holy because, in spite of my smallness, I worship the same over-soul which inspired them. I feel as if it were "the communion of saints and the life everlasting," and far within me something says "Amen!"

THE FUTURE OF CHRISTIANITY IN JAPAN.

H. Loomis.

The victories won by the Japanese forces in the war with Russia make it evident that Japan is destined to exert a large, if not controlling influence, in the East, going to be the effect on the work of Christian missions.

Of course at the present time we only judge from what has occurred in the past and the present general trend of affairs.

One significant fact is that the Christians occupy so many prominent places. Admiral Uriu (a Christian) was in comand of the ships that were sent to the destruction of the Russian vessels which were at Chemulpo and this was practically the opening of the war. A Christian nurse was recalled from Korea and appointed as the head nurse of the Red Cross Hospital in Tokyo. It is stated that the government has sought especially for Christian young men to go as interpreters for the military representatives of other countries who have gone to the front.

In a statement made by the Prime Minister to the Rev. Dr. Imbrie, it was said: "Japanese Christians are to be found among the members of the national diet, the judges in the courts, the professors in the universities, the editors of the leading papers, and the officers of the army and navy."

During the Chino-Japanese war the present Prime Minister was at one time in command of the Nagoya garrison and was called upon by the agent of the American Bible society, whom he received very cordially, and not only gave permission to distribute copies of the gospels to all men under his command, but had them drawn up in line that they might first listen to a Christian address.

The Prime Minister was subsequently in command of the troops which marched through Manchuria and he issued an order that all missionaries and missionary property were to be carefully protected, and this order was carried out to the letter. He has recently given official utterance to the fact that during the present war no distinction is to be made in favor of any particular religion, but as far as the government is concerned all systems of faith are to be treated with equal consideration. This intimation was intended to counteract the statement that had become more or less current that because Russia was a professedly Christian nation this was a war between Christianity and Buddhism.

As in the war with China the consent of the officials has been given to the distribution of the scriptures among the men in the army and the navy, and the vice admiral of the navy has promised the agent of the American Bible society to send to every ship in the navy such copies of the scriptures and other religious reading as should be furnished.

Recent arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. Freedom will be allowed them to fulfill the duties of their calling among the men on the field according as circumstances will permit, and they will be provided with transportation and commissariat privileges by the department of war.

Last Sunday evening an address was given in Yokohama by the agent of the American Bible societies in Korea on the condition of things in that country. The speaker remarked that he was at one time much prejudiced against the Japanese, but owing to what he had recently seen his feelings had undergone a great change.

One thing that struck him as especially remarkable was the conduct of the Japanese soldiers. The spirit and discipline were perfect. Not only were they considerate in their treatment of Koreans and such foreigners as they came in contact with, but after the destruction of the Russian ships at Chemulpo the Russian Minister residing at Seoul and his suite were furnished an escort of Japanese soldiers to accompany them to the port of departure. Not one act or word was seen that would tend to humiliate the Russians or injure their feelings. It was the same when the Russian Minister left Tokyo. As he took the train for Yokohama a large number of officials came to express their personal regard and deep regret that he was to leave Japan.

In striking contrast with the conduct of the Russian soldiers has been the uniform treatment of the prisoners captured by the Japanese, and especially the sick and wounded. These have received similar treatment to that which is given to the Japanese soldiers.

From such things as these one can learn what is the spirit that is now dominant in Japan and judge as to the conditions under which Christian work will be carried on in the future. From present indications the war seems likely to bring the Japanese into more close relations than before with the United States and England and this is likely to be used of God to draw the minds of the people to the truth and value of Christianity. That such may be the result let all Christians most earnestly pray.

Yokohama, Japan, May 21st, 1904.

THE NEW CALVARY.

Mr. Editor:—

In an interesting account of the World's Sunday-School Convention, by Rev. R. B. Taylor, published in your paper of June 4th, mention is made of what is sometimes called "Gordon's Calvary." This is a misnomer. It indirectly conveys the idea that General Gordon was the originator of the theory of the probable site of the true Calvary, which is incorrect. Dr. Selah Merrill took General Gordon there in the year 1884-1885, and pointed out to him the reasons that made this location seem the most probable site. General Gordon was struck with the skull shape of the hill and made a model of it. He also wrote an enthusiastic article, which, together with an accompanying map, was published in the quarterly statement of the English Exploration Fund for April, 1885. This led some persons to call it Gordon's theory. Others ascribe it to Thomas Chaplin, M. D., or to Herr Conrad Schick, who were long residents of Jerusalem. Some ascribe it to Dr. Merrill, who has for years made a study of the archaeology of Palestine and who added a strong link in the chain of evidence in favor of this theory by the discovery in 1885 of one hundred and twenty feet of the old wall of Jerusalem. This discovery enables one to draw the line of the second wall, outside of

which Christ was crucified, with mathematical certainty from its previously known portions. First, at the tower of Antonia; second, the Damascus gate; third, a portion between the Damascus gate and the Freres College; fourth, under Freres College; fifth, between the Freres College and the Joppa gate; sixth, this recently discussed portion at the Joppa gate, discovered by Dr. Merrill, six points in all. Some speak of it as Capt. Conder's theory. The fact is it belongs to none of these gentlmen, notwithstanding Capt. Conder expressly states that he is the author of it. See Palestine Fund Statement, April, 1883, page 71. As to the probable author of this theory, some light may be gained by a quotation from an article written by Dr. Selah Merrill for the Andover Review in 1885 and afterwards published in pamphlet form: "As regards the question: Who first suggested the hill above Jeremiah's Grotto as the probable site of the crucifixion? It may be that this honor belongs to an American, who was distinguished in quite another department than that of Biblical geography, namely, to the eminent Rufus Anderson, D.D., who, when walking out of the Damascus gate in the year 1845, in company with his friend, Dr. Eli Smith, pointed to this hill and spoke of it to his companion as in his judgment the site of Calvary. In 1849 the German commentator, Otto Thenius, published a monograph in which he advocated in an able manner the theory that Golgotha was the hill in which Jeremiah's Grotto is found. In the year 1871 Fisher Howe published (Randolph, New York), a small pamphlet, in which he discussed 'The True Site of Calvary' in a thorough manner and advocated strongly the claims of the hill above Jeremiah's Grotto. Some people refer to this theory as 'Fisher Howe's theory.' Lieut. Conder's 'Tent Work,' in which he advocates this theory, was published in 1878. The above dates and facts are of interest, even if they do not decide absolutely the question which we have raised."

Susan Merrill Farnam.

Fruitvale, June 23, 1904.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

July 10.

Topic: Some Modern Idols and How to Overthrow Them. Luke xii: 15-21; Phil. iii: 17-19.

The primary Biblical idea of an idol is either a false God, or a material image or representation of the true God to which divine honors are paid, but any object becomes an idol in the sense we are now considering it if we set our affections excessively upon it. In this respect modern idols do not differ from those of earlier times. They fall into three main classes, idols of the mind, idols of the affections and idols that grow out of covetousness. The latter is the class particularly mentioned in the passage from Luke.

When a certain man came to Christ and wished him to induce his brother to divide the inheritance with him, the Master bade him "Take heed and beware of covetousness," and then told the parable of the rich fool. It is evident that both, the man addressed and the man of the parable made idols of their possessions. Money is a modern idol and its worshippers are legion. Nor is there any sane use of foolishly crying out against money. Properly used it is one of our greatest blessings. Only the unbalanced or the profligate esteem it lightly. Money is a synonym of houses and lands, of clothing and food, of necessaries and comforts which enrich life. Yet it easily becomes an object of idolatry. Money is the idol of the market place and the exchange, the clearing house and the "pit." Few idols are more perilous. When Christ wanted a symbol of the world-spirit he chose the Greek word for riches, which is preserved to us in a contracted form in the translation. "Ye cannot serve both God and mammon." Americans are great lovers of money. Our present Minister to Germany, Andrew D. White, in an address entitled "The Message of the Nineteenth Century to the Twentieth," quotes a famous remark of Guizot's that "all nations have become great through the dominance of one powerful constructive idea and have afterwards declined through the over-dominance of that idea," and then says that the idea that has resulted in America's greatness is mercantilism, and "the rock on which America is in danger of destruction is mercantilism." The warning was timely and applies with force today. Wealth is our American idol. Its temple is filled with worshippers, many of whom when called by Christ to high resolves and noble dedications, though many of them seek eternal life, go away sorrowful.

The mind has its idols. Men dream great dreams, of fame, of power, of reputation; they paint rainbows and worship them. It is as possible to make an idol of an idea as of a thing. How many have worshipped the willow-'o-the-wisp of perpetual motion! And today there are dreamers over problems of the air, earth and sea, who are as much idolaters as those of old time. Science has its idolaters and art and philosophy and music psychics.

When pursued with normal emphasis and in right relations with other objects these are of great importance, but when any of them absorb the whole interest or enthusiasm of life they become idols and had better be overthrown.

Many make an idol of amusement. This is one of many faces; its object, pleasure and the gratification of sense. This, too, like every idol, is developed from a harmless, indeed a necessary, demand of our nature. The taut strings of the harp of life need relaxation. The bow must be unbent or it becomes weakened by the strain. Pleasure is a true medicine and an effective restorative when taken in normal quantities. Time spent in rest and recreation is well spent. We rob ourselves if we keep at the treadmill round without a change. But pleasure followed as a chief end in life soon develops into an evil. There are devotees of amusement who follow it with the same infatuation that the miser chases gold. With many amusements is their God and they surrender home, duty, responsibility, and even integrity and honor to secure it. To such it is an idol.

Whoever subordinates the spirit to the body makes an idol of the body. So we need to guard against idolatry from many points of view, and whenever and wherever it appears it is a sin. "Thou shalt have no other God before me" is a commandment against it. So is "Thou shalt not make unto thee any graven image," and likewise "Ye shalt not make with me gods of silver, neither shall ye make unto you gods of gold."

The truest way to overthrow an idol is to keep God in his rightful place on the throne of the heart. If we love him with all the heart and mind and spirit, there will not be room for any other. It has been truly remarked that every idol will fall if you knock its pedestal from under it. "The pedestal beneath every mod-

ern idol is selfishness." If we can overthrow inordinate self-love there will be no idols of the heart.

Christ alone can conquer selfishness. He overcame the world, the flesh and the devil and he will assist us to overcome if we trust him. If we attempt it in our own strength we will not succeed. The human heart is deceitful above all things and desperately wicked and when we think we have uprooted all, new objects of desire and longing will spring up in the soil of each unsanctified heart. The true attitude is expressed in the hymn:

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from the throne
And worship only thee.

The cross enthroned will dethrone idols. St. Paul has phrased it thus: Many so walk "that they are the enemies of the cross of Christ." So it is with all idols. We cannot drink of the cup of the Lord and of the cup of devils at the same time. God is a jealous God and claims the homage of supreme love. We can overthrow our idols by his help.

Church News.

California.

Oakland, Fourth.—Four persons were welcomed into the fellowship of this church last Sunday.

Green Valley.—Last Friday evening a chorus of thirty-five voices, mostly composed of persons from this church and community, gave a highly satisfactory entertainment.

Avalon.—The "Promotion Day" exercises of the Avalon Sunday-school, held on the 19th, were of real interest, the Primary Department making an especially good showing. Four scholars in the Progressive Department received honor certificates. The summer throngs are coming, and our church season opens auspiciously.

A DAY WITH THE RIVERSIDE AUXILIARY. OF THE W. B. M. P.

The Riverside Woman's Union is rather proud of its missionary meetings, and is especially pleased with the success of its all-day meetings, which seem to have solved, in large measure, the problem of attendance. The first Wednesday in each month is, in this church, a day sacred to the all-day meeting, and social functions and clubs are not allowed to interfere with it.

All the meetings of the past year have been interesting, but none so interesting or so well attended as that on June 1, which was a red letter day. Whether it was because this was the last meeting at which Miss Maria P. Lyman, who has been for six years the beloved foreign secretary of the Southern Branch of the Woman's Board of Missions for the Pacific would be present before her departure for a long stay in the East or because the afternoon program was in charge of the section which she has led and inspired for a year past—whatever the reason, this was a meeting which was keenly anticipated and thoroughly enjoyed. For nearly twenty years, Miss Lyman has been a powerful, though quiet factor in the work of the society, and the influence of her beautiful life and character has been felt in every department of its activity, and especially in all that concerned the interest of foreign missions, to which her whole soul is consecrated. It was Miss Lyman's sister, Mrs. Mary M. Smith, whose strong soul was such a bulwark to the church that when she died three years ago, it was as if the bottom had dropped out of everything, and these two sisters, reared in a Congregational parsonage in a New England college town, have been an influence which has moulded the church almost from its foundation.

The program for this June meeting had been prepared by Miss Lyman and was carried out by her section, the banner section of the church in numbers and enthusiasm and brains. What wonder, then, that it was the event of the year, and that everybody was there? In conducting the devotional exercises with which the meeting opened, the president of the Union remarked: "No words can be spoken today concerning our sister, but we will sing "Blest be the tie that binds."

"When we asunder part
It gives us inward pain;
But we shall still be joined in heart
And hope to meet again."

and the hymn was sung with tender appreciation.

"A Century of Work for Women in India," was the afternoon's subject—a most fitting topic with which to conclude the year's study of "Lux Christi." There were excellent papers on the different departments of the work and its history, a well prepared map talk, a sketch of Mrs. Capron's saintly life, and an account of the experiences of two native college women. One of the young ladies of the church, attired in the graceful native costume of the women of India, read the paper prepared for the state meeting by Miss Ethel Smith, entitled "The Girl from Madura." So foreign she looked that a lady remarked after the meeting: "How did that lady from India happen to be here just at this time?" "Alone With God" was beautifully sung by Mrs. W. L. Peters, whose sweet voice always touches the hearts of her audience.

So interesting was every part of the program that no one realized till the closing hymn was announced that the afternoon was slipping away, and everybody congratulated everybody else on the "good meeting" section seven had given them.

As the ladies were leaving, with farewells and good wishes to Miss Lyman, who expects to be in the East for two years or more, some one quietly presented her with a gold brooch, star-shaped and pearl set, as a token of the love and appreciation of her sisters in the church.

* * *

A CHRISTIAN SOLDIER.

W. N. B.

Rev. Stephen A. Wood, well known among Congregational ministers along the Coast, and at one time general evangelist for Oregon, is now engaged in a work at the Presidio in San Francisco, which is at once unique and creditable.

During the Spanish-American war Mr. Wood got the "fever," and went to the Philippines along with the other boys. But unlike some of them he was unable to recover from the love for things military, and his present position as secretary of the Presidio Young Men's Christian Association gives him ample opportunity to vent his enthusiasm for army life and make it add to his influence as a soldier of Christ.

The work of the Presidio secretary is largely that

of an independent pastor, requiring all the pastoral duties, with others added. Regular preaching services, prayer-meetings, Bible classes, a Sunday-school —all of these find their place in this soldier's church.

One of the features which Mr. Wood has inaugurated as an auxiliary to the work, is the bachelors' home, at 1907 Union street. Here a number of young fellows under his guidance have established a home where the young man, alone in the city, or just "graduated" from the army, always finds a hearty welcome. "Steve" is mother, grandmother, sister and brother, all in one to the rest of the boys, so that the absence of these otherwise necessary features of home life is not so noticeable. Whether it is joining in games, putting up lunches, superintending bedmaking, watching over "Tokio," (the young Japanese boy who presides in the culinary department)—"Steve" is always "there" prosecuting his "home" duties with the same vigor which makes his more public efforts so acceptable to "the boys in blue."

It is truly refreshing to witness such a constructive Christian work carried quietly along in the spirit of joyful self-sacrifice, and the future will count many soldiers of righteousness as the result of the efforts of Stephen A. Wood among Uncle Sam's boys.

ANNUAL MEETING OF THE TACOMA ASSOCIATION OF CONGREGATIONAL MINISTERS AND CHURCHES.

The association convened at Roy on Tuesday, June 14, devotional exercises being led by the Rev. H. B. Hendley, after which the opening sermon was preached by Rev. E. R. Loomis of Olympia, who delivered a very appropriate discourse upon the theme "Personal Contact With the Living Christ." Wednesday morning the Rev. H. B. Hendley of Plymouth church, Tacoma, was elected moderator and Deacon Edwin Eells of First church, Tacoma, scribe; Rev. O. L. Fowler of Orting being registrar. There were about 25 delegates present from the respective churches of the district, of which there are 32 on the roll. The following papers were read giving rise to considerable discussion: Rev. W. A. Arnold of Washougal, "Spiritual Progress of the Church." Rev. C. E. Philbrook of Sylvan, "Should Our Preaching Openly and Aggressively Attack Sin?" Rev. H. B. Hendley of Tacoma, "Christ Our Sacrifice." The Rev. A. P. Powelson of Tacoma read a scholarly paper on "The New Evangelism and the New Era." Supt. W. W. Scudder, Jr., and Rev. Roy Dunn of the Christian church, were voted the courtesy of corresponding members. The Rev. W. H. Cooke (Steilacom) was received from the Eastern Washington and Idaho association, and Rev. Wm. N. Johnson from the Jamestown association of North Dakota. The Rev. R. D. Nichols of Kalama, lately ordained by a duly called Congregational Council, was received into the fellowship of this association. The Belle Center church was upon application received into fellowship. The new constitution and rules was then reported by the registrar, and was adopted with a few alterations and additions; one of which is, that the home missionary committee should also be a comity committee, to confer with other like committees, appointed by the other denominations, as to interdenominational matters of interest and to prevent the organization of churches where there is no absolute necessity for the same; thereby to save men, money and friction. The constitution as amended was ordered printed. The Rev. W. W. Scudder, Jr., missionary superintendent for Washington and Idaho, then gave a very interesting and practical address, with his usual intensity and perspicuity. He regretted exceedingly the dire necessity that had occasioned the cutting down of the home missionary appropriations, which he realized were none too large at the requested amounts. But the cause of it was simply the fact that whilst the churches had done more than ever before, the amount received from legacies had suddenly, and inexplicably, fallen short some $100,000. He was happy, nevertheless, to state that both the missionaries and churches had borne up bravely and done well under these trying circumstances. Much of the deficit had been made up by the churches. He was glad also to say that looking over the whole of this section, it never was in a more prosperous state, and there was a prospect of still larger usefulness in the near future. Upon resolution there was given to Mr. Scudder a very hearty vote of thanks for his presence, counsel and Christian fellowship. The report of the home missionary committee was then read and adopted. The evening service was well attended by the citizens, when the Rev. John Reid, East Tacoma church, gave a sermon founded on selections from the 95th Psalm, his theme being "Through Nature Up to Nature's God." The license committee reported favorably upon the following candidates: Mrs. M. B. Gregory and Mr. James D. Hudson, both of whom were granted licenses for one year, and arranged to undertake the course of study prescribed for them. Deacon Eells and Mr. W. C. Wheeler were elected delegates to the 12th Triennial Council, which convenes in Des Moines, Iowa, October 13th. The hearing of the reports of the various churches was then proceeded with and was both interesting and encouraging; with one or two exceptions there was indicated progress all along the line. A resolution was passed according to Principal Head the grateful thanks of the association for his much valued services in aiding the work at Kathlamet. The Rev. John Reid of Tacoma then read a paper entitled "The Historical Value of Tatian's Diatessaron in Relation to the New Testament," which was listened to with intense interest and a vote of thanks was passed with a request that Mr. Reid furnish the registrar with a copy for publication in our denominational papers.

The afternoon session was opened as usual with devotional exercises, after which Mrs. H. A. Reynolds, First church, Tacoma, read in a very pleasing manner a paper on "Encouragements in the Home Mission Fields During the Past Year." Mrs. E. Eells read a letter from Miss Brown, daughter of the minister who built the Roy church and who now lies resting in its cemetery. She is now a missionary in China. Mrs. Gutherie followed with a tastily written and equally well-delivered paper on "Juvenile Missionary Work." There then was given one of the most delightful addresses of the sessions, Mr. D. S. Johnston's "Reminiscences of His Pilgrimage to the Holy Land." Mr. Johnston is a man of education, ripe experience and keen observation, all of which qualities were evidenced in his all-absorbing remembrances. A hearty vote of thanks was given Mr. Johnson for his instructive and inspiring address. Resolutions were cordially passed acknowledging the kindly attention and excellent accommodation provided for the delegates by Pastor Wells and his flock. The sessions were fittingly brought to a close by the celebration of the Lord's Supper, Revs. Messrs. Henderson and Arnold with the assistance of Deacons Geo. W. Holt of East church,

Tacoma, and McCutcheon of Roy church, which was brought to a close by the singing of "Blest be the tie that binds." The next place of meeting will be Kalama; at some suitable date in the fall to be arranged by the business committee.

LATIN AMERICA AND PROTESTANT CHRISTIANITY.

[Part of an address by Bishop Warren A. Candler at a missionary conference at Waco, Texas.]

Charles Dickens wrote a book and called it the "Tale of Two Cities." I come to you tonight with a tale of two continents. These two continents are supposed to have been discovered by Christopher Columbus, but the fact of the matter is they were never lost, but were only opened for the first time to the Europeans. At first they were given over absolutely into the hands of Portugal and Spain by the Pope. That was in 1415 and today after four centuries these two countries have not so much as one inch of all that territory. It would be a very good policy for the Popes to take Providence into their councils so as to make their gifts more permanent.

Of these continents, 17,000,000 square miles in area, 6,000,000 have been possessed by the English speaking people, 4,000,000 by Spanish speaking and 3,000,000 by those who speak Portuguese. And a very different history has been recorded of these sections. We ought to know something of this history. If a man planted seed for 300 years, and watched it grow and reaped it when it was ripe he ought in that time to know something about that seed. We know something about the Latin populations in South and Central Americas and in Canada at the end of four centuries that no man can deny and no sort of skill can obscure. Stretching south of us for hundreds of miles are these nations to whom we bear a relation by no means to be neglected. These are republics, so-called republics and republics in embrio, but they hover under the wing of the republic north of them, and we call the operation of this fact the Monroe Doctrine. The United States is the hen and is mightily concerned that the European hawk doesn't get any of her chickens. This Monroe Doctrine they take and for the most part like, but sometimes they don't like it at all. They have been known repeatedly to get quite enough of that sort of protection. However that may be the fact, that they are overshadowed by us is an indication of the forces that are tending to make them what they are and what they will be. When we come to examine the difference between them and us why do we say that it is because we are Anglo-saxon and they are Latin. That will do very well for those who have never read the commentaries of Caesar on the Gallic war. You can't tell me that a man like Julius Caesar who can fight like he did and then sit down and write about it is a weak man, nor that the race that born him is a weak race. You may pound and pound upon them, but that race is vigorous yet. No, its not in the race. What is it then? You'll find it a fundamental fact that characterizes all nations that its determining element is the religious basis on which a nation rests. When Cortez came to Mexico he told the natives that his men were suffering from a disease that could only be cured by gold, and he said it was a disease of the heart. Some of our people have that disease today. But beyond their disease of the heart these men had another characteristic, they came from out a priestly religion. Spain was a religious nation after its own way, and it was early ordered that every vessel that came to the new world should have a priest on board. And the priests came. But they did not teach, they did not preach. They subjugated men to an ecclesiastical attitude, but they did not regenerate them.

The men who came to North America came from a land where a gospel freedom was preached, preached in its power to save men, and without mediation of priest, and they came to set up a fuller religious liberty to worship God after the dictates of their own conscience. They were men who had before them the renewed knowledge of the Bible, acquired from the widespread reading of the new translations of Elizabeth's time. They were men of the stock and religious conviction of Bunyan and Baxter, of Protestant Ireland and Presbyterian Scotland. They were the product of a religious revolt and a religious conviction, and they came over seeking to worship God in the simplicity and the solitude which they hoped from nature. And they knew what they came for. The early civilization of the country was a religious civilization, and it stamped its character on every kind of man that came within its borders. The impress has been put upon every man, from the white man to the ebony race that is among us. It is a fact that there have been more negroes converted in America than in Africa since the days of Ham. After all the negro is a distinctly religious creature. He is just a Puritan in black with some modifications after dark. I like him, too, because he is so religious.

Now the white people of America have continued to impress the supreme nature of their religion on their people. So that here you have religious and civil liberty, a stable government and great prosperity. On the other hand look below us yonder at the pitiful poverty of the Latin races. We don't know what poverty is. Go to Mexico and you will see poverty. Go to Cuba and you will see it. Here also you will find the Roman Catholic Church, and the poverty of the people is the result of its presence. I met a man not long ago who has studied that very question. He was an Irish Catholic himself and could speak without prejudice, and that it could be shown that the poverty of Ireland grows only as the Irish Catholic Church sucks the substance of the people into its own coffers. The same thing is true in Mexico. The Church sucks up the substance of the land , and the people are crushed in their poverty. In 1556 Archbishop Mortufa asked the Council of the Church to stay the cost of the luxurious living of the officials of the Church. But it was not stayed and never has been since.

This accounts for the magnificent buildings in Mexico, surrounded on every side by squalor and filthy huts. In the city of Taluca for instance, one sees the grandest church buildings rising from among the huts of the people and the poverty of the worshippers. In a conversation with President Diaz relative to the strict laws in force in Mexico concerning the holding of land by religious bodies he said that the laws were compelled to be severe else the Roman Catholic Church would acquire all the land and then want to take possession of the government as well. "The earth is the Lord's and the fullness thereof," and they administer it for themselves. No wonder that such a Church produces poverty. It discourages man to have to toil without any hope in his work. Man is a provident creature. The birds and the beasts may not lay up anything for the future, save some little store soon exhausted, but

it belongs to man to lay up something. It is right to lay up goods, only you must be careful where you lay it up. "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal." When you grind people down to death, as does the Catholic Church, you paralyze industry.

Moreover, liberty and a free country produce inventors, the great agents of prosperity, because the people are free to follow their own consciences and because their habit of deciding for themselves produces self-dependence and ingenuity. The South American countries have cotton just the same as we have, and good cotton, too. You may not believe me, but I saw cotton trees in Cuba seventeen feet high. But the South American countries never invented a gin. It took Eli Whitney to do that and in this way make all your cotton crops. Inventions enrich the people of Protestant countries. I thought Marconi, the inventor of the wireless telegraphy, was an exception to this rule, but on further investigation, he, too, turns out to be a Protestant out of the Alps.

Moreover, these Latin races are ignorant. A priestly religion is bound to make the people ignorant. When you want to have truth, you must open men's minds to the truth. Martin Luther's great work was enlightenment. The Roman Church has left its subjects benighted

Another count upon which we condemn the religion of these people is that it has not given the Bible to them because it says they cannot understand it. Paul did not believe so. He wrote to the Gallacians and the Colossians and the Romans, never once imagining that the common people were not able to understand the truths of Christ. True Christianity always trusts as well as attracts the common people. It says: "Here is the open Bible; take it, read it and trust it."

A colporteur one day went into a little shop and asked the shopkeeper to buy a Bible. The shopkeeper replied: "I would like to buy it, but I have not the money." The Mexicans are always polite, they never would refuse you when they could help it, and this man was getting neatly out of the business, but the colporteur looked around, he saw a cheese. "Well," said he, "just give me that cheese and I will give you the Bible." The Mexican was fairly caught, so he gave him the cheese and got the Bible. Then it seemed to him that since his cheese was gone the only way to get it back was to read the book he bought. He did so, and was so interested that he called his wife and was soon reading it to all the family. Shortly afterwards the colporteur returned and found thirty converts made from a Bible sold for cheese. You can risk God's Word. There are some things that are very plain even to the common man. Where the knowledge of God's Word is, there is light, and without it there is distress. A nation must go to God's Word for their standard of faith and conduct. John Henry Newman, unable to see his way for himself, went over to an infallible church, and then and there his intellectual life ceased, his brother, on the other hand went out to sea and never found a harbor. I'll risk the old Bible myself. These Spanish speaking peoples have not the light, but they want it.

Another point is that they are not a joyful people, they are not a songful people. I went into a great church, a most imposing structure, and saw the surpliced priest and heard his chanting, but the people sat without singing, sad and gloomy. The same day I met with a little group in a room of a Methodist residence, which had been improvised into a chapel. There I heard them singing gospel songs, and there I found cheerfulness and gladness. More gladness than I saw in all the Catholic churches of Cuba. One great difficulty in putting our songs into Spanish is their lack of tunes. Since they have no available tunes of their own, it becomes necessary to translate the English words into Spanish and fill them out so as to make the same metre, which is a rather mechanical business at best. One night passing down a street in Mexico, I heard an old man singing one of the little gospel hymns. It was "When the roll is called up yonder." I never liked the song much here at home, but I liked it then. I stood and heard that song through, and it was more cheerful than all the music in all the rich Roman Catholic establishments from Alaska to Terra Del Fuego. Some people are discounting the emotions, but they do not understand the soul of man.

Take into consideration for a moment the poverty of these people of whom we speak, their disease, their ignorance, their cheerlessness, is there anything worse than this? Moreover, the religion they are taught is full of unsurrendered remnants of the Aztec faith. Paul and Jesus did not relax a single principle or a single detail to stand in well with any man. There can be in the Christian religion nothing less than an absolute demand for personal submission to Jesus Christ. We have no compromise to offer, and we will win the more rapidly in the conquest of the world by sticking unfaulteringly for our flag.

The problem before us is the salvation of the world. We have got to this western world of which we are a part. If all the world is not laid upon us, we have at least to bear the burden of a half. In the point of power, we have the opportunity. In international influence we have it, but what are we doing with it? There is one proposition which must be clear to us tonight, we cannot have two religions. It must be either Protestant or Catholic. South America is nearer to us tonight than New Orleans to New York a few decades ago. The world is getting smaller, and there is no room upon it for two faiths. Things have got to be all Protestant or all Romish in this western world. I, for my part, believe that they will be all Protestants. There is not any Romanism that can stand a preached gospel. A preached gospel always has the advantage of a getting up and down gospel. When they brought Cleopatra's needle from Egypt to England they had to cover it with paraffine to keep it from being eaten away by the English air. When we get the atmosphere of Protestant religion floating about us, Romanism will be able to stand it no longer. She will have to go. No paraffine will help.

The truth we preach is the truth of God that always comes to his people. Let us not be discouraged, His truth is sure to win. He is far more in sympathy with truth than you are. We can look for the providence of God and His omnipotent spirit to be with us, and with the God's gospel is bound to win, but the gospel wants to be preached by great numbers and not by a mere handful.

Prosperity in the Southern States is indicated by the growth for the past twenty years as follows: Increase of capital in cotton mills from $21,000,000 to $200,000,000; manufacturing from $257,000,000 to $1,000, 000,000; increase of cotton crop more than double and all agricultural products more than tribled.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson II. July 10.

Jeroboam's Idolatry. 1 Kings xii: 25-33.

Golden Text: Keep yourselves from idols (I John v: 21).

DAILY HOME READINGS.

M. Jeroboam's Idolatry (I Kings xii: 25-33).
T. Warning (I Kings xiii: 1-10).
W. An Evil Example (Exod. xxxii: 1-8).
T. A place for Worship (Deut. xii: 1-14.)
F. Rebuke (II Chron. xiii: 1-12.
S. Punishment (II Chron. xiii: 13-20).
S. A Living God (Acts xvii: 22-31).

INTRODUCTORY.

That Jeroboam, as leader of the revolt, was under divine direction, cannot be questioned. In many ways he seems to have been the man for the hour, coming to the kingdom at a peculiarly opportune time. And yet there was a personal selfishness behind his participation in the rebellion. It was his selfishness and personal ambition which caused him to ignore the divine laws and establish an arbitrary standard of worship.

EXPOSITORY.

Vs. 25-31. Having served during a part of the administration of Solomon as a superintendent of construction, Jeroboam had acquired an experience that proved very helpful to him in his new building enterprises. He did not build Shechem and Pennel, for both were old cities; he simply "fortified" them.

Jeroboam's fears concerning a desire on the part of the tribes to go up to Jerusalem to worship were well founded. That great city had already proved a wonderful point of attraction to the Hebrew people. The new temple had stimulated religious interest and fostered a spirit of national pride. The Levites, representing the priesthood, if permitted to serve according to course, would naturally feel the old attachment, and gradually be drawn to their "first love." It was to counteract such an influence that Jeroboam made two golden calves, and established them at convenient places in his kingdom. Bethel, of sacred memory, contained one, Dan the other. Had Jeroboam represented more fixedness of religious purpose he would not have followed the counsel given him, but would have taken counsel of God.

He did not mean that the calves, or bullocks, were gods in themselves, but that they were the "visible representations of the true God of Israel." The sin of it all consisted in the adoption of degrading means for the worship of Jehovah. "To keep the First Commandment he broke the second." To prevent the people from going to Jerusalem he introduced a form of worship whose tendency was to open up the way for the temple of Ashtoreth and of Baal, causing the religion of the ten tribes to sink lower than that of the kingdom of Judah, against which they had revolted.

The priests and Levites, having refused to minister before the golden calves, and having left the kingdom, it was necessary for the king to select his priests from among the common people. A divinely appointed institution was thereby set aside.

Vs. 32-33. For centuries the seventh month had been the time for "the feast of thanksgiving for the gathering in of all the fruits of the ground." As a pretext Jeroboam claimed that corn did not ripen so early in the northern provinces, and accordingly changed the time to the eight month. In reality, however, he desired to get the people as far away from the customs of Judah as possible.

SUGGESTIVE.

1. There is no national bond so strong as that of religion.
2. Expediency cannot take the place of adherence to a positive command.
3. A religion of human construction is a poor substitute for God's religion.

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A Mighty Force.

The mightiest force in the world today is Christianity. It used to be worth a man's life to confess Christ before the world—and it is yet, if the man would only see it in the right light. For nothing short of a whole life is either pleasing or acceptable to Christ. There never was a time in the history of the world when a man could lift his head with greater gladness or with more justifiable pride to say, "I thank God I am a Christian," than now. Thank God for Christ, Christians, and Christianity. Christianity—it led a Savonarola to submit to gibbet and flames; it led a Cranmer to thrust his right hand into the flame that it might burn first because "it had written contrary to his heart"; it led a Luther to face an angry council—"an empire against a man"—and to exclaim in words that will never die: "Here I stand; I cannot do otherwise, God help me." It has led apostles to suffer lashes and imprisonment and death. It led Stephen to be bold enough to face the Sanhedrin and condemn it to its teeth, though his denunciation is immediately followed by his execution. It supports a Carey in India, a Livingstone in Africa, an Ashmore in China. It sends the brightest and best of all our fair land to the worst part of it, and only offers fever and trial and death as an inducement. Thank God that we are Christians engaged in Christian work! Everything must be subservient to this mightiest force in the world.—Christian Work and Evangelist.

Christlike.

How easily and contentedly we speak of Jesus Christ as our example. Do we realize what it means? If we did, it would revolutionize our life. Do we begin to know our Bible as he did? Do we begin to pray as he did? How thoughtful he was for others, how patient toward dullness, how quiet under insult! Think of what it meant for him to take a basin and towel like a slave and wash the disciples' feet! Do we stoop to serve? Can any one say of us, as was said of him, that we go about "doing good"? Think of his words, servants of his: "I have given you an example, that ye should do as I have done to you."—Baltimore Methodist.

What the Cross Said.

The Cross said to me: Christ the Son tasted death for every man: he died the Just for the unjust: he died that you might live; cast yourself upon him in faith; and as I did so, yet with some fear, there came a great peace into my heart, and in a broken but joyful way I began to sing the wonders of "free grace and dying love." In that holy transport I saw the meaning of the word "blood," which is so objectionable to some persons. The "blood" was the very life of Christ. Blood is no prosaic or limited term. Properly understood, it may be the foundation word of all the higher language of the soul.—Jos. Parker.

Romantic young lady (spending summer on a farm): "Just hear how those old trees in the orchard moan and groan in the storm, like the crying of a lost soul!"

Small boy: "Well, I guess you'd make a worse racket if you were as full of green apples as they are."—Smart Set.

Each of the chief organs of the body is a link in the chain of life. A chain is no stronger than its weakest link, the body no stronger than its weakest organ. If there is weakness of heart or lungs, liver or kidneys, there is a weak link in the chain of life which may snap at any time. Often this so-called "weakness" is caused by lack of nutrition, the result of disease of the stomach and other organs of digestion and nutrition. Diseases of the stomach and its allied organs are cured by the use of Dr. Pierce's Golden Medical Discovery. When the diseased stomach is cured, diseases of other organs which seem remote from the stomach but which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition, are cured also.

"I was in poor health when I commenced taking Doctor Pierce's medicines," writes Mr. Elmer Lawler, of Volga, Jefferson Co., Ind. "I had stomach, kidney, heart, and lung troubles. Was not able to do any work. I had a severe cough and hemorrhage of the lungs, but after using your medicine a while I commenced to gain in strength and flesh, and stopped coughing right away. Took about six bottles of 'Golden Medical Discovery.' I feel like a different person. I gladly recommend your medicine to all sufferers, for I know it cured me."

The use of Dr. Pierce's Pleasant Pellets will cure that foul breath.

A girl's composition on "Men." "Men are what women marry. They drink, they smoke an swear, and have ever so many pockets, but they don't go to church. Perhaps if they wore bonnets they would. They are more logical than women and always more zoological. Both men and women have sprung from monkeys, but the women certainly sprung further than the men."—Fort Cobb Record.

There is a radical difference between selfishness and self-interest. Selfishness is in perpetual conflict with self-interest. Hence the Christian life as seen from the standpoint of the carnal man is a paradox. To get by giving, to gain by losing, to conquer by surrender, to live by dying; all these cut up selfishness by the roots. These are the paradoxes of faith, and the demand of self-interest.

Not Lost Time.

The disciples were not losing when they sat down beside their Master, and held quiet converse with him under the olives of Bethany or by the shores of Galilee. Those were their school hours; those were their feeding times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the benefit of Bible reading, and of secret prayer. The very act of sitting down quietly with our crucified redeemer at his table of love has its signification.—Rev. Theo. L. Cuyler, D.D.

How to Love Jesus.

A little girl came one day to a minister, it is said, and exclaimed: "Sir, I can't love Jesus." Then she went on to say that she did not know why she could not love him, but she had been trying to do so for a long time, but did not seem to succeed.

"Ah," replied the minister, "you'll never love Jesus if you feel that you have to try to love him. I don't love my little girls at home because I try, but because I can't help it."

"Can't you help it?" asked the little girl, in astonishment.

"Why, no," replied the minister. Then he added: "As you go home tonight say to yourself, 'Jesus loves me,' and you'll find by tomorrow night that you can't help loving him, too."

The next evening the little girl came to the minister with a glad face and exclaimed: "Sir, I can can't help loving him, because he say now that I love Jesus. I loves me."—Apples of Gold.

Freedom of Conscience.

"The conscience of man, and consequently of a nation, is supposed to be the great guide in all the relations that individuals or the people bear to God. Conscience is so free that Almighty God Himself respects it. It is a theological axiom that if a man does wrong when he thinks he is doing right, the wrong will not be attributed to him by Almighty God."—Father "Tom" Burke's reply to Froude, New York, 1872.

Wheat and Chaff.

Success at the price of the soul is failure.

Prayer for others leads to care for others.

Without eternity life is an eternal enigma.

God never forgets the man who can forget himself.

Darts of Satan may be used to drive us to God.

They who know enough to sin know enough to be saved.

You cannot make progress toward heaven in the pathway of sin.

The darker the sin the fairer the name the devil will select for it.—Ram's Horn.

Prayer.

O God, who hast in mercy taught us how good it is to follow the holy desires which Thee manifoldly puttest into our hearts, and how bitter is the grief of falling short of whatever beauty our minds behold, strengthen, us we beseech Thee, to walk steadfastly throughout life in the better path which our hearts once chose; and give us wisdom to tread it prudently in Thy fear, as well as cheerfully in Thy love; so that, having been faithful to Thee all the days of our life here, we may be after. Amen.—Rowland Williams.

"O! put away gloom and grief and complaining! Do his work, trust his promise and be glad."—Selected.

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"The war correspondent's greatest difficulty," said Richard Harding Davis, "is the censorship."

He smiled. Then he resumed:

"The brilliant and unfortunate Stephen Crane was one of the reporters of the Graeco-Turkish war. In a certain skirmish the Turkish forces turned tail and fled. Crane wrote the story of this skirmish and then submitted his manuscript to the Turkish censor.

"The censor read it gravely.

"'This will have to be toned down,' he said. And, where Crane had written that the Turks had fled the censor made it that they had retired in good order; where Crane had said they had turned tail, he made it that they had fallen back steadily. Finally the censor came to the expression 'routed,' and he frowned intently, unable to think of a euphemsm for 'rout.'

"'I can't think,' he said, 'of a milder expression than this one here, "The Turks were routed." Can you help me? You are a writer.'

"Crane answered gravely:

"'If I were you I'd simply say that the indomitable Turks changed front and advanced.'"

"Yes," said Subbubs, sighing, "the only girl I really cared for I couldn't have."

"What!" exclaimed Blacklotz, "that doesn't sound very complimentary to "Mrs. Subbubs."

"Oh, she felt as badly about it as I do. You see, the girl wanted $5 a week and we can't afford more than $4."—Philadelphia Press.

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